

# BAPTIST RECORD.

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## THE BAPTIST RECORD

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## EDITORIAL.

### NOTES AND COMMENTS.

A man may become obnoxious to the benefit he has received from others, but he never forgets the favors he has bestowed upon them.

Not yesterday nor to-morrow, beloved, but to-day is the time for you to improve. With you, yesterday is gone and to-morrow may never come, then work to-day.

The scriptures that we fully understand tend to broaden our faith, but these that are more obscure and even inexplicable serve to test its internal fiber and strengthen its quality.

Some men would turn the world upside down, sure enough, if they only had some ax capable of doing as they are talking to do along with them and do the work. But alas!

Dr. J. P. Green, of Missouri, says, "Some Baptists are so afraid of being called 'hard shell' that they have no shell at all, and are not backbone to speak of for that matter. But, thank the Lord, there is a goodly number of the better sort who nobly support the honor of the family."

Dr. G. C. Lottner says, "In American households the last quarter of a century, the blessed children have ruled the fathers and mothers." We suppose that accounts for so many older people going astray after their children get too big to rule them.

Dr. F. W. Miles says, "No pastor can properly inductrate his young people by the simple Sunday utterances of the pulpit." And Dr. J. W. Ford says, "It is not best to take the lamb of God to feed by themselves." Which is right? But after all what is the Sunday or Bible School for?

"How is it that some men who seem to be doing little or nothing for a living get on so well in the world? Ah, well, you know they have friends, they owe a great deal to their friends. It is mighty convenient sometimes to have plenty of friends. Some men will probably never repay all of the kindness of their friends."

The recent discovery of an ape with a white skin rather upsets the scientists as to the evolution of man. It knocks out the idea that the negro is the connecting link and suggests the unpleasant one—the white man even the scientists himself is much nearer the monkey in consanguinity than is really comfortable for him to think.

It is said that Pope Leo is negotiating with good prospects of success, a reunion of the Greek and Catholic churches. Is not this the marshaling of the armies of God and man, that the prophet tells us of which are to be the main factors in the great battle of Armageddon? It is portentous of something evil. No doubt about that.

It is claimed that the Emperor of Germany is so set on passing the army bill that he is offering to compromise with the ultramontane Catholics in the Reichstag. This will remove all restrictions from the Jesuits who have just been shown to be the greatest abomination that now infests Christendom. Well, necessity sometimes makes strange bedfellows.

Is it that Chautauqua is degenerating into a school of free thinking that they are to have the well known socialist, Morgan, to make an address or two before its sessions? And the less well-known broad thinker, Drummond, to speak on the "ascend of man," i. e., how he got up from going on all fours with a club, to fight snakes and other beasts? Poor Chautauqua, how the mighty are falling!

## OUR OBSERVATORY.

Maj. W. E. Penn will preach in our church next Sunday morning, at which time we shall begin a meeting. We earnestly desire the prayers of God's people upon the work.

Rev. J. W. Gilson reports a helpful meeting of some days with his church at Okaloosa, in which he was assisted by Rev. A. J. Miller. There were two accessions and Christians were greatly revived. We acknowledge the receipt of an invitation to the commencement of West End Institute, Cartersville, Ga., and note that Bro. E. S. Candler, of Conover, Miss., is to deliver the literary address. We are sure that Bro. Candler will do his part well.

We have had a number of brethren in Oxford recently who have been attending the meeting of teachers at this place. It has given us great pleasure to meet them. We mention no names for fear of omitting the name of some one whom we were especially anxious to mention.

Rev. T. P. Bell declines the Secretaryship of the Foreign Mission Board, and will remain with our Sunday School Board. Dr. Whittitt preached again on Sunday night of the day he was with us in the Baptist church. His subject was, "Christ the sovereign object of love, and it was a good sermon, admirably adapted to the occasion. We shall long remember his good sermons and his delightful visit. Do not forget our Convention at Summit."

We must all go. We expect many churches to give their pastors the means for paying their expenses. Do it brethren.—Rev. J. Q. Adams of Asheville, N. C., is conducting a meeting in which he is assisted by Dr. W. H. Herring, of China, Bro. Herring is a native of North Carolina, and he is said to be a converted Christian man. We regret to learn from a private letter which we received from Dr. Spaight, of the Asheville Baptist a few days since that his health is not good. He recently took a rest of a few weeks and was greatly improved by it. We sincerely hope that our good friend and brother may be speedily restored to health. Vacation in our schools always bring regrets. This time we mourn over having to give up Miss Louise Dickinson, a niece of Dr. A. E. Dickinson, who has been teaching in the Warren Female Institute. Her frequent visits to our home made us feel like she was a member of the family. We shall greatly miss her kindly greetings and her helpful work for the church. She accepts a position in one of the female colleges of Virginia. We were talking to Dr. Whittitt about the splendid excellent schools of Brethren Lowrey and Stone and others in our State which caused him to remark, that the man who was running a good female school was doing the greatest work in the world. Some brother inquires: What are you all leaving Mississippi for? Well, we have not all left yet, and we hope that we shall not all go. Besides, we are going to fill up our vacancies with new material, see if it do not. What about that collection for State Missions? Are you going to take it before the meeting of our Convention? You had better be in a hurry about it then; for the time is short.—The Texas Baptist and Herald is not only a splendidly edited paper, but its mechanical make-up is better than that of any paper we see. It excels, we think, the New York Examiner in this respect. We congratulate Dr. Hayden upon the fine work he is doing.—The Texas Baptist and Herald expresses its gratification over the fact that Dr. Christian has gone into the pastorate instead of accepting a consular position and adds "Except for special reasons as illness or other disabilities a preacher should never dwindle into a consul or politician." We are glad to say that Bro. Christian has no political aspirations, and that he was induced to think of a consulate only as a means for rest and quiet study. He was almost a wreck from hard work in the Master's service. We agree fully with the Herald. These political passions are an abomination upon the face of the earth.—Dr. Broadbent will supply a Baptist church in Brooklyn during July and August. Fortunately people, we almost envy them.

Brethren R. W. Merrill and J. H. Boyet are to be with Mr. Lamprey in Greenville next Sunday and assist in the ordination of some deacons.—The trustees of Georgetown College, of Kentucky, have elected Rev. Dr. J. J. Taylor, of Mobile, Ala., President of that institution.—Several of our exchanges are flattering themselves because of the fact that some of their admirers have said that they had the fullest and the very best report of the Southern Baptist Convention. We rejoice with our brethren, but can not see how so many of them could have the very best report, but it is all right we guess for all

## OF THEM TO THINK THEIRS THE BEST.

It is said that every crowd thinks its own young the blackest.—Wade Forest College, N. C., is working for three hundred students next session. The Baptists of the North State have put Wade Forest in the lead. It is given up, we are told, by all hands from the Governor of the State down that Wade Forest stands head. God bless that noble institution and the brethren who press its interests with so much enthusiasm.—"Please do not let the brethren forget that our Convention to meet at Summit."

We were glad to meet our State Secretary, Bro. A. V. Rowe, among the brethren, who was looking to be in the land of the living and happy in his new work as he was strong to accomplish it. He made two or three inspiring talks on his own and other phases of the work and gave a sermon on Friday night, full of the best fiber and fat of the gospel. Bro. Bussey made some excellent talks but went home to his own people for the Sabbath and we did not have the coveted privilege of hearing him preach. And as for Bro. John Purser he "got away" just as we were "getting there." He and Bro. Rowe were booked for a commencement sermon each on the ensuing Sunday, he at the Hillman College, at Clinton, and Bro. Rowe at the Lee Institute at Summit. Bro. Vaughn, of Alabama, who is pastor of the Washington Street church, of Biloxi, was present and added greatly to the interest of the occasion by his timely talks and especially an excellent gospel sermon which he preached on Saturday night. Bro. Green pastor at Moss Point was present and appeared to be one of the most useful members. Good reports were sent up from the churches and missions and a good lot of real good work was done. The Gulf Coast is a fine field for any preacher who don't much mind hard work and is willing, as determined to let his "will doing" be characterized by "patient continuance."

We had a nice resting place at the pleasant home of Capt. Bradford, who is a retired shipper of more than ordinary note and whose wife is one of the "elect ladies" and who, seconded by her good husband, is one of Bro. Mathis' most substantial helpers. We met lots of good people and had a pleasant day and dinner with Bro. Champlin and his interesting family and saw to him how a man of affairs—both public and private can also be a man of God and highly useful in all manner of Christian work. We had a pleasant afternoon hour with Bro. Vaughn, the pastor, and Bro. Neilson, the superintendent of Washington Street Sunday School and their people to whom we tried to speak a few encouraging words. Bro. Mathis gave us "free range and full capacity" on Sunday, inviting us to do our best in his pulpit both morning and night and we made some sort of feeble response to his request, but in great physical weakness. We had been very much "under the weather" for three or four weeks and of late badly off and at the earnest request of Bro. Mathis and the moving suggestion of one nearer by, whose opinions we have learned better than to disregard we went to the Coast as much for health as otherwise and feel greatly benefited; so also was The Record. We were so well pleased we hoped soon to go again and next time will arrange to make a longer stay and put in a lots more of earnest work.

The men who have been broken down in any way have usually said of the destroyer beforehand: "It will not hurt me." They have said a lot of overwork, of exposure, of long drink, of opium, of evil companionship, of deviation from strict integrity. They have fallen victims, too, and their bones are bleaching on the sands. Any soul is safe who walks truthfully and obediently, with Christ, tearing sin in any mode and any measure. Any soul is in danger who underestimates the power of sinful habit and thinks that in his own strength he is free from harm and death.—Herald and Presbyter.

S. B. CONVENTION MINUTES.

I have the minutes of the Southern Baptist Convention for distribution. Any brother or sister who desires a copy will receive it on application. Enclose a 2 cent stamp for postage. A. V. ROWE.

NOTICE.

Can any one give me the address of any of the family of the late Rev. Wm. Farrar. He was at one time associate editor of the "Mississippi Baptist." With respect, Mrs. IDA LAMBERT, 911 Broad street, Rome, Ga. June 12, 1893.

It is reported in the Christian Herald, of Detroit, that only one church in Michigan paid the expenses of its pastor to the anniversary at Deaver. Mississippi Baptist churches beat that by some dozens and we think it shows well for our Mississippi churches.

It is admitted even by foreign nations that the American Navy possesses some of the best warships in the world. Well we would be far more elated by our American prowess if it could be truthfully said that we were leading the nations in sobriety, Sunday honoring and moral and political honesty.

## OUR COAST TRIP.

We had a pleasant trip by way of New Orleans and Mobile to the Gulf Coast Association. It met with the Biloxi church, of which Bro. J. W. Mathis is the popular and efficient pastor. Brethren Furman, Bussey and John Purser were present, representing churches in New Orleans and contributed much to the profit of the meeting.

We were glad to meet our State Secretary, Bro. A. V. Rowe, among the brethren, who was looking to be in the land of the living and happy in his new work as he was strong to accomplish it. He made two or three inspiring talks on his own and other phases of the work and gave a sermon on Friday night, full of the best fiber and fat of the gospel. Bro. Bussey made some excellent talks but went home to his own people for the Sabbath and we did not have the coveted privilege of hearing him preach. And as for Bro. John Purser he "got away" just as we were "getting there." He and Bro. Rowe were booked for a commencement sermon each on the ensuing Sunday, he at the Hillman College, at Clinton, and Bro. Rowe at the Lee Institute at Summit. Bro. Vaughn, of Alabama, who is pastor of the Washington Street church, of Biloxi, was present and added greatly to the interest of the occasion by his timely talks and especially an excellent gospel sermon which he preached on Saturday night. Bro. Green pastor at Moss Point was present and appeared to be one of the most useful members. Good reports were sent up from the churches and missions and a good lot of real good work was done. The Gulf Coast is a fine field for any preacher who don't much mind hard work and is willing, as determined to let his "will doing" be characterized by "patient continuance."

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## A WORD MORE FROM BRO. ROWE.

Bro. PASTORS—Won't you make a good, strong, earnest presentation of State Missions to your churches and ask the brethren and sisters to help? Don't hold back for fear the collections will be small. Brethren and sisters won't you lay by in store for these collections and talk the matter over among yourselves until everybody is expecting to give something? Remember "it is accepted according to what a man hath and not according to what he hath not."

I don't ask you for what you have not, but for a part of what you do have. If God has blessed you with plenty in your homes won't you share of your plenty? And if times are hard and prices low and money scarce, won't you share with the dear Master some of that which you do have? I know in your own heart you believe the truth of His word, that "it is more blessed to give than to receive."

Won't the Sunday School superintendents give opportunity for the scholars to send something to our relief? We want one united, hearty response, and then the victory.

Help! help! brother, sister, help! A. V. ROWE.

CHRONICLES.

L. A. D.

If the law of the land can be openly disregarded, evaded or overruled by the use of money, we are in danger as a nation. If the best class of citizens can afford to neglect their privileges either by failing to register or refusing to vote, we need expect nothing but misrule and disaster. If Christians directly or indirectly sanction immorality, either from self-interest or fear of worldly opinion, we may expect visitations of God's displeasure, and not improbable loss of religious liberty.

In the matter of opening the World's Fair on the Lord's Day, there has been a manifest purpose to express by a strong fanatical faction in Chicago, led by anarchists and pretended liberals; ostensibly for the benefit of the working classes—really for purposes of making money. In order to carry out their plans they have practiced deception; tried to evade a plain law, and employed the most able legal counsel possible to help them. In this they have been practically aided by Christian men and women with arguments of expediency and assumptions "wise above what is written" in God's word.

It is quite likely that many professed Christians will attend the Fair should the worldly element succeed in violating the Christian Sabbath, and be found among those who desecrate the day. It is such that weaken the influence of the gospel and bring reproach upon the churches; for they make no sacrifice for the sake of principle, and obey not the injunction, "be not conformed to the world." It is useless to "have a form of godliness" while practically "denying the power thereof."

Another class of professed Christians are those who are too timid to do what duty demands and shrink behind business interest or political aspiration. Among these may be reckoned all who defer registration fully, when the liquor traffic question is up, rather than refuse to sign a petition for its license. At best they may be called moral cowards, and as such even license men fail to respect them—they do respect consistent opponents.

A religion that is not carried into social intercourse, into business transactions, and into political life, is not worth having. Away with the idea that it is a thing to be put on or off like a hat, to suit for convenience. As a principle it should rule everywhere and in everything, unadulterated by any mixture of worldly wise notions or secularities, whether social, commercial or political, simply the teachings of truth as taught in the Bible. True Christianity is the world's only hope; nominal Christianity is death.

There is too much looseness in the Christianity of our day; the idea seems to be just "join the church" and all will be right. This is a fallacy; the New Testament requires a Christian life; with its "light to shine before men; that others seeing your good works may glorify our Father in heaven." The light is not to be hid; it is to show good works, and is to glorify God. These things cannot be done away from men; nor by worldly license and frivolity, nor by living for self, even if one "pay his honest debts," and "give to charitable objects, and attend public worship once or twice a week."

Were Christians faithful in their

profession and earnest in their church work as in the personal affairs of life, all of our communities would be moral and many licensed evils would be in dark hiding places or out altogether instead of being temptations to the young. Worldly people look to them and quote them for examples. What a terrible responsibility!

We had supposed that we had gone far enough from that ill-starred and beastly war of near thirty years ago, for the Northern people to leave us alone with our deadly, as least if nothing more. But not so, no, not even with those who profess to have Christ for their master and pattern of meekness and love. But with ghoulish glee, some of them mock us even when we stand uncovered with our honored dead.

This from the Indiana Baptist is a specimen of some of the literature that has been circulating some Northern newspapers during the last few weeks.

"The removal of the remains of Jefferson Davis was made an occasion of much pomp and ceremony in many parts of the South. That the South should honor her military heroes like Lee and Jackson is due to their genius, bravery and sincerity, though fighting for a mistaken cause. But there is no good reason why the South of to-day in the youthful flush and vigor of a higher civilization should show special honor to the memory of Jefferson Davis. He with a few colleagues was instrumental in plunging the South into secession, and after the conflict was over, neither his statesmanship nor his military genius rendered aid to the cause. He refused to accept the results of the war, and had the Southern people followed his example the end would have been disaster and chaos instead of progress."

We suppose when the North has produced a man with one-tenth of the genuine statesmanship distinguished patriotism, indomitable personal courage and high moral character that characterized Mr. Jefferson Davis, then her little souled people, if they have happened to find it out and have brains enough to comprehend it, will cease their beastly and envious yelping whenever that great name is mentioned in a Southern newspaper.

THE Y. P. U.

DEAR RECORD—I trust that I am not given to meddling, but I shall venture, at the risk of a severe castigation, to say once more that I am delighted to see your editorial on the above. In saying this, I do not mean to reflect on what anyone has said or may have to say about this matter. It is strange to me how ready a few men amongst us who hold advanced views are to cry narrow, sectional, prejudiced intense partisan, when we dare to define what we regard to be right. Well let them do so. It should only draw us closer to God's word.

While on this subject, permit me to say that I am gratified to see that Dr. Boyet admits that there are some folks up North who would, if they could, abolish the Southern Baptist Convention. The fact that I said in a former letter, and yet it seemed to furnish him an occasion for hitting me a slap, in the Baptist and Recorder, over the heads of some generous friends from the North who proposed to assist us in our work. I hope he understands me now, and that he sees that we are agreed here at least.

But I am anxious that Dr. Boyet is an advocate of women speaking before mixed audiences in the house of God. He makes the statement that there are "thousands of churches North as well as South, where women are encouraged to relate their Christian experience and also to express their opinion on many matters." He put it very mildly, but one infers, and I think justly, from his article a whole, that he is an out and out advocate of our women occupying the rostrum or of speaking on the floor in our churches before mixed assemblies. I wish to say to Dr. Boyet that I was born in the South, and that I have been identified with the Baptist generations, my grand father and great grand father being Baptist ministers. I am myself going on fifty years of age, and I never in all my life saw a woman make a prayer meeting talk, or any other kind of a speech or prayer before a mixed assembly in a Baptist church. I am pretty well acquainted with Southern Baptists, and with due courtesy to him, I must say, that I think that he will have to modify his statement if he means to do justice to the South. It is the opinion that he must greatly modify. No, sir, this thing is not common. We saw it first when it came from the North a few years ago. Before that, it was not so much as once named amongst us.

But what if Dr. Boyet is correct, and there are thousands of churches doing this thing? God's word condemns it. Then this ends the matter. There are thousands in our midst who preach and practice infant baptism, and millions who advocate

the unscriptural practice of sprinkling or pouring for baptism. Will Dr. Boyet say, for this reason, that is right, that this movement is on to stay, and we had as well give it aid and comfort? Would he do this? Of course not! Then why not stand out against unscriptural beginnings, it matters not from whence they come? It is the beginning that we are to resist. Jesus said that a man's foes should be of his own household. It may be that some who are of our own household of faith have become our foes because of the fact they are departing from the plainest teaching of God's word. Must we call them friends when they will not do what Christ commands? Ourselves the young people, of course! But do it on scriptural lines, and be afraid of everything which would depart from them. We do not believe that Mississippi Baptists will follow any man's lead who does not plant himself flat footed on the word of God or that they will give any organization aid and comfort in their churches which advocates, in the least, unscriptural methods. Brethren it was Jesus who said, "Whoso saith unto you, I say unto all, which, All errors were small at first—every departure from scripture was slight at the beginning but behold their magnitude now. I am for the New Testament in toto with its over its declarations. The devil is very shrewd and he knows it will not do to advocate, at the outset, a departure of any length from the scriptures, but if he can get us off by inches, he will soon move us an ell, and then farther and farther until we are gone. By God's grace, I am not going to let him move me a hair's breadth."

C. A. T.

COLLEGE QUESTION.

BROTHER HACKETT—I note what Brother Anding suggests touching the college question and wish simply to emphasize two or three things which, if needed, I think will relieve the situation immensely, and make it perfectly safe for the matter to be discussed in open convention without a previous conference.

1. Let the brother who has a secret scheme to thrust upon and surprise the convention with, get sick and stay at home. Let him have no proxies in the Convention.

2. Let the brother who cannot keep his personal feelings and private interest out of the consideration of this great denominational concern, go fishing while the convention is in session, or let him be "dumb with silence" in the convention.

3. Let the brother who impugns the motive of those who differ with him go to see his mother-in-law, while the convention settles the college question. If these three brethren will make themselves conspicuous by their absence at Summit, they will do good. I do fear any trouble in setting right the college matter except it be caused by one or more of these brethren. I will add one other thing: Let every servant of the King go to Summit to attend to the King's business according to the King's instructions, and let every one first make up his mind to abide by whatever decision may be reached in the matter in hearty good faith. If this will not secure harmony, peace and cooperation we will never have these good things in this world nor in the next so far as I am informed.

J. H. GAMBLE.

DEAR RECORD—Since you desire I write to inform you that the churches to which I preach viz: Mt. Olive, Iuka, and Houston, more than paid my way to the Convention, for which I hold them in grateful esteem. I am likewise paid monthly and indeed semi-monthly by Iuka as I am there twice a month.

On the last meeting at Houston two were baptized and five others received by letter. The good Lord guided in the services throughout the day. I attended the semi-centennial meeting, of Pleasant Ridge, first Sunday last. This is a historic church and a fruitful one. Eld. W. E. Berry presented a constitutional, that is a scriptural church in his sermon and beheld the church at the Ridge had been modeled accordingly. Bro. A. C. Vandiver is pastor. Some one else will report the meeting.

We have had rain almost every day for more than a month. Farmers are behind and farms are submerged in grass and water. The sun is shining this morning. May God who sendeth the rain likewise make his sun to shine. O Lord, make fruitful our fields, that they bring forth food for man.

L. R. BURY, Jr.  
Geville, Miss., May 6, 1893.



## CLOSING EXERCISES.

The closing exercises of the School of the Prophets, were inspiring, and there were some new features in the exercises.

On Tuesday evening, May 30, 8 p. m., the Broadus Literary Society celebrated its annual closing exercises. This society was organized this season, and it bids fair to do great good. Rev. T. J. Davenport, of the B. of Virginia, delivered in his eloquent and business-like the salutatory. Eld. Keshu Jones, pastor of the McFerran Memorial Baptist church, of Louisville, delivered in a smooth, graceful address on "The preacher's relation to literature." He wisely explained technical and trashy literature, but gave many good points on classical literature. He said the preacher should be acquainted with literature because he is a man; because it will help him in his profession, enabling him to preach better, to understand human nature better, and to make him a better preacher in that it will help him to prepare his sermons. He made many other strong points. The valedictory was delivered by Rev. F. M. Royall, of North Carolina. He will soon sail as a missionary to Japan.

On Wednesday, at 9 a. m., the final missionary meeting of the seminary was held in one of the lecture rooms. At 11 o'clock Dr. J. B. Marvin, a professor in one of Louisville's medical colleges, delivered an interesting and instructive lecture on "Our secret friends and foes." The pious physician showed the importance of our cities keeping clean streets and furnishing good water; that if this was done we have little to fear from cholera, for its germs would and could not grow here unless carefully cultivated, for here it would be an exotic, that we have much more to fear from typhoid fever or from consumption, because their germs are indigenous. He urged the preachers to preach cleanliness.

Thursday morning, June 1, 11 a. m. After singing "There is a Fountain Filled with Blood," Dr. J. W. Warden led the audience in prayer. Rev. Jas. T. Dickinson, of Orange, N. J., addressed the students and visitors. He graduated here eight years ago, and has been filling an important pastorate since. In his introductory remarks he referred tenderly to the three professors who have fallen at their post—Kilgus, Boyce and Manly. "The principle of synthesis, the principle of power in the ministry," was his theme. The word synthesis, he said, "is not used in its technical sense, but in its broad and original sense. The principle of synthesis is the principle of combination of union of power." The speaker gave four reasons for declaring the principle of synthesis to be the principle of power. The purpose of analysis and division prove this. Men analyze that they may reach a truer, a broader combination. Again, man's nature is in accord with this principle. Human life is not a single instrument, but an orchestra in which all musical instruments blend. Thirdly, the great need and call of our times are for the principle of synthesis. Men are weary of analysis, of interrogation, of doubts. Lastly, this principle of synthesis is the true one from the teachings of Christ.

He then made a four-fold application of his theme: There should be a constant cherishing of one's personality along with constant training; unite a noble narrowness with ever increasing breadth; study the problems of to-day in connection with the problems of all days; cultivate devotion to this world and devotion to the world to come. He held the large audience in rapt attention. It was a great speech.

After singing, "Take my life and let it be," diplomas were delivered to 150 students, and also to those who had finished special courses. The morning exercises closed by singing and benediction.

At night occurred the closing exercises before a large audience. Services began by singing, "All Hail the Power of Jesus' Name," after which Dr. Pickard, pastor of Broadway Baptist church, offered prayer. Diplomas were then delivered to graduates who were:

English Graduates—Th. G. Williams, H. Baldock, Indiana; Charles Bebb, Ohio; Thos. Alston Conway, Kentucky; Jno. T. Limes, Ohio; Norman Luck, Virginia; Ben. E. Milam, Arkansas; Nich. Wm. P. Bacon, Georgia; Chester D. Mitchell, Indiana; Za. Walter Pigg, Kentucky; Wiley B. Rutledge, Tennessee; Peyton H. Stephens, Missouri; Amos Stout, Kentucky; Geo. V. Filley, North Carolina.

Eclectic Graduates—Th. B. Maldron B. Adams, West Virginia; Jos. Aden, Texas; Charles L. Berry, Kentucky; Isiah T. Creek, Missouri; Thos. J. Davenport, Virginia; Fred W. Eberhart, Missouri; H. A. Hunt, Missouri; Jno. Thos. Johnson, Virginia; Thos. J. Thompson, North Carolina.

Next came addresses from seven of the full graduates, who had been chosen by the faculty. The first speech was by Rev. D. Y. Bagby, of Kentucky, whose subject reads: "Liberalism in Religion." He earnestly emphasized the difference between genuine and spurious liberalism. Rev. Wm. Wistor Hamilton, of Virginia, spoke next about "The Preacher's Pay." Happiness and not coin was his pay; it is the best pay. After singing, Rev. Grant S. Housh, of Indiana, spoke on "Searching for the Truth." He so handled

his subject that the audience were convinced that he had been searching for the truth. The next address was by Rev. Wm. B. McCarthy, of Georgia, who treated "Efficient Belief," showing the great difference between the standard or rule for belief in the world of science and the spiritual world. Rev. Wm. H. Major, of Tennessee, spoke about "Unfinished Things." Man ought to take some noble purpose in life and try to accomplish it, and at death he then can say "It is finished." After singing another song the audience was addressed by Rev. Victor I. Masters, of South Carolina, who took "Conviction" for his subject and showed the importance of having strong convictions. The last to speak was Rev. M. Edwards, of Virginia. "Some Prevalent Notions about Preachers" was his subject; and was treated in an interesting style. Dr. Broadus then addressed the graduates on "What Will He Do With It?" a theme which he borrowed. He said there were four classes who received titles and shared what each class did with its title. He urged the graduates to utilize and cultivate what they had gained. Diplomas were delivered to the:

Full Graduates—Th. M. David Y. Bagby, Kentucky; Western Bruner, Kentucky; Wm. T. Creath, Virginia; Marion Gassaway, South Carolina; Wm. Wistor Hamilton, Virginia; Grant S. Housh, Indiana; Chas. Kincaid, Virginia; Rob. P. Lucado, Tennessee; Wm. H. Major, Tennessee; Victor I. Masters, South Carolina; Nathan Maynard, Maryland; Wm. B. McCarthy, Georgia; Madison E. Parrish, Virginia; Jas. R. Pentuff, South Carolina; Jno. S. Sowers, Virginia; Thos. Potill Stafford, Missouri; Dexter G. Withingill, Kentucky.

After singing the seminary hymn, written by the late Dr. Manly, the audience was dismissed by Dr. Whitsett.

Thus closed the most prosperous session in the history of the largest Baptist seminary in the world. All the speakers acquitted themselves well, but it is impossible to give a correct idea of their speeches in a report like this. Several expect to return next session to take the degree of Ph. D.

Norton Hall will be opened at the beginning of next session. It is a beautiful and commodious building, and will be used for lectures, offices for the professors, etc.

P. S. ROGERS.

## WASHINGTON NEWS.

GOLD IS FLOWING FROM THE TREASURY.

In March, 1888, it held 250 millions in January 1889, 194 millions; in 1890, 177 millions; in 1891, 141 millions; in 1892 119 millions; in January 1893, 108 millions; and now in June of 1893, 89 millions. This is a steady decrease of about 25 millions a year for the last five years with an increased rate of loss for the last six months.

## THE PENSION LAWS

Are to be administered with strictness. No patriot can object to this. But subordinate officials who administer the law are subject to human imperfections and errors. On one side there is a class of red tapists who are very apt to strain out a grain and swallow a camel. On the other hand the good natured, large minded, generous (with the public money) souls who practically believe in giving every claimant a pension also err. The fraudulent applicant is likely to get a pension if his attorney is sufficiently shrewd and unscrupulous. Recent exposures in Virginia and in the far west of the criminal practices of thievish forgers strengthen suspicions that the Treasury is being plundered. One good preventive would be the publication in every neighborhood of the names of pension claimants and also pensioners. The pension roll is an honor to the name justly found upon it, but every bounty jumper, hospital bummer and lying cheat whose name has been wrongfully put upon it detracts from its glory and threatens its future luster. Veterans should not be put in a false position, but should heartily support every reasonable proposition to defeat fraud.

## INFLEX OF CHINESE.

It is practically impossible to deport Chinese for want of an appropriation, and is exceedingly difficult to keep out fresh importations. America with its high wages, good living and freedom is like a coffer dam or a submerged caisson it leaks all around. The pressure to get in it is constant, secret, penetrating. Immigrants who cannot walk into the front door dodge in at the rear or creep under the walls. Who ever has walked the streets of the capital for the past ten years has seen a constant accession of new almond-eyed faces. [The Chinese embassy inspires confidence and for this and other reasons we have probably an exceptionally large Chinese growth. Go where you will the laundry signs of Lee and Wings Wong and Chang and the rest of them catch the eye.

## PRESIDENT CLEVELAND.

Like his predecessors, Harrison and Arthur, is a sportsman and likes to run away from work a few days to fish. He has just returned from Hog Island, where he caught large numbers of trout, and blue fish, and a good healthy color. The papers say he came home with fish scales on his clothes and worms in his pockets.

THE PRESBYTERIAN ASSEMBLY.

Did the word it was called to and the

great majority went home satisfied. There will be no schism, but further discussions, some secessions and possibly more suspensions. It is easy to get out of the church too strict for the errant or the scientific into others more congenial, and these matters adjust themselves by natural selection, and yet many are not just the church to their mind. They want the decorous piety of the Presbyterian, the ardor of the Methodist, the liberty of the Unitarian, the honesty of the Quaker and the simplicity of the Apostolic church. But such cannot be suited. It is too late to start a new church. The old must be improved and for that, time and growth are required.

## CAPITAL.

We suppose our good correspondents would not seriously object to substituting Baptist for Apostolic in the above enumeration. However, if he does, we would put the brackets just after Apostolic, with credit to the editor and then add to his otherwise excellent letter that all of the "decorous piety" needed all of the "ardor" authorized all of the "liberty" admissible and all of the "honesty" practically as well as all of the Apostolic "simplicity" ever observant can be found by any one who looks for it honestly and singlemindedly to the end that he may know in these latter days, as the Baptists.—Eos.

## RESURRECTION AND TRANS- LATION.

NO. 8.

BY A. P. COPELAND.

2. The righteous dead and living Christians will all be caught up to meet the Lord in the air immediately at the coming of J. us. This will be preliminary to all the grand following. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1. Thes. 4:16, 17. Though these words are so clear and specific, the multitude will be utterly asleep, never conceiving the probability of the sudden coming of our Lord and the instantaneous uprising of his people. "For yourselves know perfectly well that the day of the Lord so cometh as a thief in the night." 1. Thes. 5:2. Reader, look around you and see of how many professed followers of Christ it can be said, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4. Are even half of the preachers thinking of the near approach of our coming Lord? Do one fourth of our church members believe that the day of Christ will rise first and distinctly apart and at a wide interval of time from the resurrection of the wicked? Be there many or few, who believe it, the scripture teach it with such distinctness, that he "who runs may read" it. If this be not true, why was it written? "But every man in his own order: Christ, the first fruits, afterward they that are Christ's at his coming." 1. Cor. 15:23.

3. ONE THOUSAND YEARS BETWEEN THE RIGHTEOUS AND THE WICKED.

Yes, the righteous will rise, live and reign with Christ before the wicked dead are raised. It would be a singular and promiscuous proceeding to call up the rich man from torment and Lazarus from the bosom of Abraham. This would not be "every man in his own order." There would be neither harmony nor order about it. For wise and gracious purposes God has ordained that the dead in Christ shall rise first. This Paul has so plainly taught us that, to reject it is to reject God's inspired truth. While Paul does not inform us how long the righteous shall rise before the wicked, John does. John says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6. It is sad to think that educated men have had their brains so tangled with figures and symbols that they have spiritualized away the sense of this scripture. It contains no figure. Not one statue in all the codes of law or most accurate statement of scientific principles, was ever couched in language more literal, straight forward and clear of the least figure or shade of ambiguity. I affirm this, because of the direct scholarship and the severest criticism. If these words mean just what they say, neither more nor less. Can less be meant than that death has power over all that are not "such?"

Turning back to verse 5, read, "But the rest of the dead lived not again till the thousand years were finished." Who are these but the second class in the order of the resurrection? If the dead in Christ shall rise first and those that are alive and remain his coming shall be caught up to meet the Lord in the air, who but the wicked dead will be left in their graves? Correct views of the resurrection force us to the conclusion, that Christ will come prior to the millennium and raise the righteous a thousand years before the resurrection of the wicked. No mention is any where made of a period of the righteous being raised and the rest left in their graves. When the resurrection is mentioned as a general truth, without order of time or specification of class, all are spoken of, because the whole of the race is included. When spoken of as to the righteous, not naming order of time or class, it is the resurrection "from among or out of the dead." Used indiscriminately, is resurrection "from the dead." You that are est.

Greek scholars examine, it is wish. You that are not, would be benefited by the original.

If Christ should not come at the time he would be no kingdom in which they could reign with him no subjects over which they could rule. For all that might have been subjects, except the saved, would be judged and damned at millennium close and all enemies subdued, the kingdom delivered to the Father. See where Post-millennialists drift!

## AFFILIATION OF COLLEGE WITH THE UNIVERSITY OF CHICAGO.

BY JOHN A. BROADUS, D. D., LL. D.

Several brethren connected with Southern colleges have asked my opinion, as a life-long educator, about the proposition of the University of Chicago that colleges shall enter into organic affiliation with that institution. The conditions of organic connection now proposed (which show marked improvement upon those formerly suggested) may be found in the proceedings of the American Baptist Education Society for 1892. The University offers to furnish examination questions to the colleges, to read and mark papers of the students, and to give those who pass the examinations its degrees. Just as if they had studied in the Collegiate Department of the University itself. If any college are not prepared to give all the course of instruction requisite for standing an examination, the University will allow the student to enter its Collegiate Department and study the missing subjects, and then he may return to the college for graduation if preferred. The University will furnish to affiliated colleges, at cost special instructors and lecturers from the faculty for brief periods, and teachers from among the University fellows for a considerable part of each year. It will grant free tuition in its graduate schools (the University proper) to all instructors in the affiliated college graduates annually. It will also unite with the college in joint committees for the nomination of instructors for the college, and in suggesting removal of unsatisfactory instructors; though the actual appointment or removal will still rest with the authorities of the college itself. There are also some minor propositions.

Now if I were connected with a Southern Baptist college I should encourage a good many of the college graduates who wish to pursue graduate (postgraduate) studies, to go far purvis to the University of Chicago. They will certainly find great advantages there—many very able teachers in every direction—and an atmosphere of kindling zeal and elevated aspiration. Honest earnest efforts are put forth by friends of Harper, Dr. C. J. Henderson (who is a sort of chaplain without the title), and other devoted men, to give a religious tone to the life of the institution. Some things are taught in the Bible course of the University, in regard particularly to the Old Testament, which I very much regret; but the situation in that respect is quite as good as at Yale, and much better than at Harvard, though not so good as at some Baptist and other universities. So I should advise a good many of our well-matured college graduates to take their graduate (postgraduate) courses at the University of Chicago.

But it would seem to me a highly undesirable thing for a college to place itself, by any form of organic connection, under the control of the University. The trustees and faculty of the college ought to be fully at liberty to judge for themselves, concerning the range of studies, will offer and the examinations to be proposed. There is necessarily a great difference between colleges as to the subjects on which the chief emphasis of the instruction will be laid, and as to the nature and extent of the demands made for entrance and for graduation, a difference conditioned not only by the qualifications of instructors and the preparation of pupils, but by the life which the institution represents. Moreover, the college work would not be pervaded by the animating spirit that now exists, the marked pride of alumni and students in their own institution, if it should become simply a part of a great continental machine. I am sure that the honored brethren who propose organic affiliation have nothing but the most thoroughly good intentions, and will seek to carry out the arrangements in a worthy spirit. But of course if the college receives much valuable help from the University, it must in one way or another render a quid pro quo. Of this there can be no doubt. And in general, the college would be giving up no little of that local independence and that individual freedom which belong to the genius of American institutions, and with which the Baptists of the South have always felt and manifested a characteristic sympathy.

Remember, too, that in many States our Baptist college is a "creature of the State Convention or General Association, and in some sense under its control. To bring the college into organic association with a university which is far away, and in a less definite sense a denominational institution, would impair the feeling of State distinction and State pride which is with us so marked a feature.

This whole question is a matter of opinion. I have no quarrel with colleges that have chosen, or may choose, to enter into the proposed organic connection. If I express an opinion unfavorable to such an arrangement, I am not at all speaking as an opponent of the new and noble cause of organic affiliation with the University, in whose unquestionably great future I feel a profound interest.

## A GOOD DAY AT SOCIETY HILL.

Last Sunday, the 4th of May, was looked forward to with fondness by the children and a great many grown up people in the communities around Society Hill church. It was the day for the convention of the five Sunday Schools within the territory of this church.

All of these schools are under the control of the church, the officers having been elected or appointed by the church, and are scattered over the territory, so that almost every family in this large country church (200 members) have Sunday School privilege, and many are availing themselves of these privileges.

The schools met twice a month at their respective places and on the 4th Sunday in each month—which is our regular preaching day—all meet at the church, and with the respective classes united they recite together, and then have the benefit of the preaching service.

Last Sunday was the day appointed for a convention and Sunday school dinner; and by half past ten 700 or 800 people were gathered on the grounds, with Miss Mattie Loyd at the peddles and keys, pouring forth its melodious strains, accompanied by many voices, brought the people in the house. And many who could not get seats stood in the aisles to hear the appropriate and splendid recitations, songs and Sunday School talks.

At 12 o'clock the congregation was dined, with the request that while the tables were being set, the Sunday School pupils would gather to their respective banners—there was a banner and a badge differing in color for each school—and 230 fell into line and after some marching on the ground, they were marched to a table where they helped themselves to their satisfaction. In the meantime those not belonging to the Sunday School and visitors were invited to a table prepared for them. After dinner the exercises were about the same as before, till half past two. Then we were dismissed, all feeling glad that we came to the convention.

It was our desire and earnest effort to have your Long field man with us but failed. Never mind, we will have it all over some time in the near future and will invite him again and hope to have him with us.

The Sunday School work is progressing here now as never before and we are much encouraged. We feel that 230 pupils is good for a country church Sunday school; but we think we might have more and we are at work for them.

We are trying to erase from our mental tablets the notion that the Sunday School must run for a short time in spring and fall and stop for protracted meetings and cold weather.

We have made it the creature of the church; with the idea prevailing that the Sunday School is the church studying and teaching the word of God, and we are trying to inculcate the notion that the meeting of the Sunday School are to be as perpetual as that of the church. With the right kind of effort there is much to be accomplished in the Sunday School.

Fraternally,

J. R. CARTER.

Columbia, Miss., May 31, 1893.

## THINGS I HAVE LEARNED.

That to wash iron in dish water after washing skills, will make them smooth and prevent rusting.

That if you fold your clothes as you take them from the line they would iron much easier.

That your copper wash boiler, if well rubbed with a cloth dipped in coal oil, will be clean and bright.

That you can sweep a rag carpet much cleaner sweeping cross wise of the width.

That if you want to keep your bedding pure and wholesome, open your beds to the air the first thing in the morning.

That in making up unleached muslin, allow one inch to the yard for the part used to two parts rendered together, is much better for frying purposes than all laid.

That to have good coffee your coffee pot must be bright and clean inside.

That to stir a little flour in when making mush, will prevent it from breaking to pieces when frying.—Household.

## FROM LOUISIANA.

My people to whom I preach sent me to the convention in Nashville—paid for my ticket and all expenses connected with the trip, and I felt well paid for going. The immense tabernacle in which we met held nearly all who wanted to get into it I reckon; but I wish the wise men of Israel would tell us what is the matter with the building? Bigness is not all that we want. I do not believe there was a man in the convention who was distinctly heard by all present when the house was full. There is a great deal in the way you build a house. Something is distressingly wrong about this one.

It bothers me to look at such men as Hatcher and Harris and Gambrell and others and see their lips moving and know they are saying something and not be able to tell much about it. But I saw and heard enough to make me glad I was there, except the last night. Crossing the track of the electric car about 11 o'clock, when I thought no other car was to pass for the night, I was shocked to see one coming around a corner, rushing at me with full speed! A stranger on the side walk struck me and caught me just as the car struck me. Its speed of course was greatly blessed and in the Providence of God I was only shocked and bruised slightly as I was thrown from the track. For a second or two I decided that my time had come to die, and my good bro. J. B. Searcy, of Monroe, La., with whom I was to spend the night and who was only a few steps ahead of me thought as I did, that it was all over.

As the Lord has spared me I want to try and preach better. Only pleasant traveling companions were with me, good and returning. Talking over our trip to the Convention the brethren I found out that my first one was in 1861, when a mere boy, and a motion was made and voted unanimously that my first and last trip should be written for our paper, and I have thought to get up something of the sort, but don't know about it. Some things about the trip of 32 years ago would be bordering on the ludicrous right smartly, but I heard some of the Lord's best preachers both times. In 1861 I heard the great Richard Fuller, of Baltimore, and in Nashville I heard his successor, F. M. Ellis, of Baltimore. Both of these men preached in the First Baptist church when we met on Sunday at 11 o'clock.

It was my purpose with Bro. G. M. Harrell to stop off a few hours with the editors of THE RECORD, in Meridian, but the trains didn't consult our convenience, and as we found it would be in the night it was not thought to be a good time to call on even our best friends. For the first time in my life I was home in Nashville with a Jew who showed me many acts of kindness.

We are having a good deal of tribulation in Louisiana. "Whom the Lord loveth He chasteneth." Can we look at it that way? Sometimes the Lord has a controversy with the people. The Lord reigneth I know and blessed be his name!

Thousands of acres of our best lands are under water again, and great distress is upon us. To add to our visitations the hill country was treated to one of the worst hail storms known in all our history. The evening of May 30, 1893, will be long remembered. From 6 to 7 o'clock there was almost incessant lightning, while clouds were moving in various directions. Finally, a funnel-shaped cloud formed a little west of north and seemingly would swing around as if undecided whether to bear down upon the town of Arcadia or not. Suddenly it parted, one half going east and half west of us, but enough came directly over our town to let us know what fearful damage it could do. My family sat down to supper at 7 o'clock; a friend, Bro. McFarland, with us, when torrents of rain began to fall with gusts of wind and then there came something against the side of the house like a shower of bullets. I have heard of half storms but never saw anything like these before. Plenty of them the size of turkey eggs and some larger, and unusually solid. One would shoot through a pane of glass like a cannon ball. We were not much injured here but next morning news began to come in from different directions giving account of indescribable destruction. One poor man says, "I had commenced to plow my corn the last time. It was mighty pretty, but no; a whole stalk is left." Another said, "Hail averaged five inches deep over my place and drifted up several feet deep in places and no species of vegetation is left me." An old man, seventy-one years old said, with tears, "If I were younger I wouldn't mind it but I will try to get seed and plant over." It is sad to listen to the sorrowful story of the sufferers. Some unreasonable stories are told. One man said, "A house four miles from Homer had a hail stone as large as a half a gallon measure to fall through the roof and ceiling and down to the floor." At first I paid but little attention to it until truthful men confirm it. There is no question but that great blocks of ice sufficient to kill about any living being have fallen.

Fortunately, only a part of our hill country has been ruined by the storm. For some wise purposes the Lord suffers these severe visitations.

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tions and in our own weakness we can only stand still and see His powers in His own way He shows it to His people.

By and by when we get home it will make very little difference whether our homes here were destroyed by hail or storm or flood, for here we have no centering city. The Lord be with His smitten ones and comfort and save them.

G. W. HART-FIELD, Arcadia, La.

HAVE WE THE COURAGE OF OUR CONVICTIONS.

Not many of us would receive it with relish should we be told that we have not the courage of our convictions. Yet it may be there is much self-gratulation in the matter that is undeserved. Some people, I suspect, will have a chance to test the question. Many religious bodies have passed resolutions demanding that the gates of the World's Fair be closed on Sunday. In violation of the Christian conscience throughout our country, of an honorable compact with congress, with a flagrant disregard for law, and a contempt for all resolutions and petitions that show how light or they regard such things, the managers have decided on Sunday opening.

Now are we going to do like Jno. Allen's temperance man who signed the pledge but in a few days told his wife he was very sick, for her to make him a toddy, and if he wouldn't take it, to make him take it? Will we say, Gentlemen, if we have taken a solemn pledge to honor God by our lives, refuse to take Sunday opening, make us take it? Do we want to go to the big show so much that we will patronize one conducted by those who make greed for gain dominate every noble sentiment? How many Baptists will go from Mississippi? I submit this proposition, that any man who believes in a Christian Sabbath, has not the courage of his convictions if he attends the Fair, without the gates are closed on Sunday.

J. P. WILLIAMS.

## QUERIES.

Dr. J. R. Sample will please answer the following questions through THE RECORD and oblige.

1. Can a man wilfully and knowingly disobey God's commands and at the same time be saved?

2. Is baptism a command?

Fraternally

"A. L. W."

## ANSWER TO FIRST QUERY.

Acts of obedience are evidences of a saved state. We are not saved because we obey, we obey because we are saved. The man who lives knowingly, in willful disobedience of God's commands needs to be born again. The Apostle Paul inquired when he was converted "Lord what wilt thou have me to do," and it is the cry of every converted person, and just as soon as he learns what the will of God is he hastens to obey. Many of us may fall a long way short in our efforts to obey in many things, but the purpose of the heart is to do the will of our heavenly Father.

## ANSWER TO SECOND QUERY.

Baptism is a positive command, which can only be obeyed by doing exactly the thing commanded.

Fraternally,

J. R. SAMPLE.

## SOMETHING FOR BOYS.

Upon the present generation of boys between ten and twenty years of age rests the future growth of the world; future presidents and writers, and lawyers, and great men of what nations have been so proud and have honored greatly. This fact takes on itself a great deal of which few people think, in fact, scarcely one in ten ever gives it a thought. But that boy who realizes this, and has in his character some "metal," is in less than a century going to head the governments, and the intellectual progress of the world. He may now be rich, or ragged, or in a reform school, he may be setting papers in the street, he may be anywhere, in fact, if he is pluck, a good heart, an honest heart, and an appreciation of his duty to himself and the world. Good gold will show through rays and unwashed skin, and unless ruled will make its possessor rich. Gold in a boy's character will make that boy richer than a man worth millions, because he will have the respect of men walk on earth, and at the end of a short three score and ten he may take his heart of gold into a world perfect with nobility.—Selected.

## FROM FATHER TO SON.

One day a young man entered a merchant's office in Boston, and with a pale and careworn face, he said:

"Sir, I am in need of help. I have been unable to meet certain payments because parties have not done as they agreed by me, and I would like to have \$10,000. I came to you because you were a friend of my father, and might be a friend to me."

"Come in," said the old merchant.

"Come in and have a glass of wine."

"No," said the young man, "I don't drink."

"Have a cigar, then."

"No, I never smoke."

"Well," said the old gentleman, "I would like to accommodate you, but I don't think







